Промінь
Promin

Відродження Літніх Курсів Інституту П. Могили

Renaissance of P. Mohyla's Summer School

Українські Православні Оселі

UO Summer Camps

Ілля Сенчук, Винар та виноторговець

Ilya Senchuk, Winemaker and Vintner

Союз Українок Канади

October/November 2016 Issue

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Рік *LVI*
Жовтень - листопад 2016 р.

Редакційна Колегія
Леся Перритт
Референтка Променя
Єлисавета Корлетт
Редакторка - Леона Бриджес
Формат - Добр. Ірина Гоґан

Річна передплата в Канаді $25.00
Одне число - $6.00 (Включає GST)
Передплата до США $50.00

Редакція застерігає собі право скорочувати та поправляти надіслані матеріяли

PROMIN
10611 – 110 Avenue
Edmonton AB Canada
T5H 1H7

PROMIN

Published bi-monthly by the UKRAINIAN WOMEN'S ASSOCIATION OF CANADA

VOL. *LVI*
October - November 2016

Editorial Committee:
Lesia Perritt
Chair, Promin Editorial Board
Betty Corlett
Editor - Leona Bridges
Layout - Dobr. Erin Haugen

Subscription in Canada - $25.00
Single copy - $6.00 (GST is included)
Subscription to USA - $50.00

The editors reserve the right to edit submitted materials

***Administrator* - Betty Corlett**
Telephone 780-932-9727
promin@uwac-national.ca

Publication Mail Registration No. 09580
International Standard Serial number
ISSN 038021-40
Agreement No. 40011733

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We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

Canadä

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РЕДАКЦІЙНА
Editorial

Дорогі Читачі!

У цьому числі "Променя", знайдете кілька статтей про українські православні оселі та літні курси. Подумаймо хвилинку про важливість цих програм та їх вплив на наше українсько-канадське суспільство. Хто з нас знає таких осіб, що познайомилися з будучим мужем або з будучою дружиною десь там на оселі?

Я мала честь бути на весіллю свого племінника вчора. Він познайомився з майбутньою дружиною на Оселі Барвінок. Мій власний найстарший син одружився дев'ять років тому з дівчиною, якою він перший раз пізнав на Оселі Барвінок. Весільні гості Добр. Ірина та о. Петро Говґан також запізналися на Оселі Барвінок. А брат, що сидів біля мене при бенкеті пригадав, що він також познайомився зі своєю жінкою (мали цього року 45-ий ювілей подружжя) на Оселі Барвінок. Видно, що Оселя Барвінок—вогнище українсько-канадських подруж не в одній ґенерації!

Оселі Тризуб та Київський Гай процвітають, а Оселя Барвінок ледве що дише. Оселя знаходиться на озері "Піджон" недалеко Едмонтону. Будинки старіють. Там небезпечно таборувати. Але тому, що озерна вода вже не дуже здорова, Рада Інституту св. Івана не спішиться відновити стару оселю. Спілка зацікавлених приятелів оселі старається бодай відновити програму оселі, якщо не площу. Щоб зголоситися допомогти їм, напишіть до Антона Лакусту: anton.lakusta@epsb.ca або подайтеся до Інституту св. Івана.

Майбутність української громади в Канаді залежить від нашого старання навчити своїх дітей любити та цінити свої традиції. Чи ми не повинні більш підтримувати свої оселі та літні курси? Є очевидне свідчення, що ці програми критичні.

Щира подяка всім тим волунтерам та плаченим робітникам, що через усі ці роки старалися збудувати наші оселі, їхні програми та літні курси при інститутах. Працюймо далі в цих напрямах!

Сердечно,

Леона Бриджес

Нотатка: Ми радо приймаємо вістки інших наших осель та літніх курсів по Канаді.

Dear Promin Readers,

In the October~November, 2016 issue of Promin, we have featured a number of stories about Ukrainian Orthodox camps and summer schools. Let us take a moment to consider the importance of these programs to our Ukrainian Canadian community. How many of us can point to married couples who met at Camp?

I attended the wedding of my nephew yesterday—he met his new bride at Camp Bar-v-nok. My eldest son met his future bride at Camp Bar-v-nok. Also attending the wedding were Dobr. Erin and Father Peter Haugen. They, too, met at Camp Bar-v-nok. And, at the wedding banquet table, my brother reminded me that he met his wife of 45 years at Camp Bar-v-nok. It would appear that summer camps are hotbeds of budding romances, not limited to one generation!

Camp Trident and Camp Kiev's-k-hi are thriving, while Camp Bar-v-nok, located about an hour's drive south of Edmonton at Pigeon Lake, has been struggling for the past few

years. Its aging facilities are no longer up to standard, so the camp needs to be rebuilt from the ground up. As the quality of the lake water has diminished, St. John's Institute's Board has been reluctant to launch renovations. A movement to save Camp Bar-v-nok's program, if not its current facilities, has sprung up. To offer your help, contact Anton Lakusta at anton.lakusta@epsb.ca or St. John's Institute in Edmonton.

The future of the Ukrainian Orthodox community in Canada lies in its ability to inspire young people to love and maintain its traditions. Shouldn't we all get behind our Orthodox camps, our summer institute programs? Don't we owe them more time, effort and financial support? What a sound, proven investment in our future!

Kudos to all those volunteers and paid staff who have created and maintained our camp and summer school programs over the years! Let's continue to build on the foundation they have laid for us.

Most sincerely,

Leona Bridges

PS: We would be pleased to publish news from other summer schools and summer camps across the country!

Front Cover:

Mohyla Institute Summer School Group Photo 2016

Back Cover:

Images from Leaning Post Wines

DEADLINES!

Please note that the deadline for submissions for our December - January issue is

October 20, 2016.

Please note that we are adjusting our deadlines slightly. So please take note of the deadlines below.

Upcoming submission deadlines are:

Feb~Mar issue	-	December 20, 2016
Apr - May issue	-	February 18, 2017
June - July issue	-	April 15, 2017

For more information contact: bridgesl@telus.net

The Alberta Benevolent Cantor Association

THE ALBERTA BENEVOLENT CANTOR ASSOCIATION provides training and resource material for cantors in Ukrainian Orthodox parishes. We welcome all interested individuals to become members and those who wish to train as cantors.

Alberta Benevolent Cantor Association
11837 – 66 Street
Edmonton, Alberta T5B 1J2
Telephone (780) 990-0019
info@albertacantors.ca
www.albertacantors.ca

St. Romanus, the melodist

СЛУХАЄМО СВОЇХ ЧИТАЧІВ!

Dear Editor,
Please renew these two subscriptions. Both my mother and I enjoy the articles. Each edition includes something new or unique.
Sincerely,

MaryAnn Pylypchak,
Surrey, BC
Nadia Schulha,
Delta, BC

У світлу пам'ять о. прот. Петра та добр. Юстини Мельничуків і дорогого мужа, Миколая Боднаря, висилаю пожертву на Промінь. Нехай їх пам'ять буде вічна!

Надія Боднар,
Едмонтон, АБ

Dear Betty,
Please find enclosed my subscription renewal along with a retroactive payment for last year. After reading your piece in Promin, I realized that I was behind with my subscription. I hadn't checked my label! I should be covered until 2019 now.
Thank you,

Sonia Sokyrka,
Saskatoon, SK

Dear Ms. Corlett,
Sometime in June, I sent notification of my change of address, however, my Promin was still sent to the old address. I am writing to you again, as my first note must have gotten lost somewhere. I see by this most recent issue that the subscription money is doing a wonderful job!

I am enclosing a donation with my renewal. Keep up the good work and I wish you and each member of the UWAC good health, good success, much happiness and a long, peaceful life. На многі літа!
Take care, all stay well and God bless,
Respectfully,

Rev. Eugene Stefaniuk,
Vernon, BC

Editor's Note: More than one subscriber has complained to us about a change of address not being acknowledged. It is probable that your notice reached us AFTER the deadline for the succeeding issue (six weeks prior to the bimonthly issue in question). Our administrator is very quick to implement changes, but the publishing/delivery process has a hard time keeping up with her!

Leona,
On behalf of the Ukrainian Art Song Project, please accept our sincerest thanks for publishing the article in your April/May issue about our project. I know that you personally did extensive research in preparation for writing this article. Thank you for your excellent coverage and also for including so many photos.

Please accept a donation of $100 to Promin as a thank you for publishing this article and to support your excellent publication.

We hope that some of the branches of the Ukrainian Women's Association will consider supporting this groundbreaking project, that adds such a critically important piece to Ukrainian culture, with a donation. Donations can easily and securely be made on our website ukrainianartsong.ca or by cheque to 620 Spadina Ave. Toronto, ON M5S 2H4.

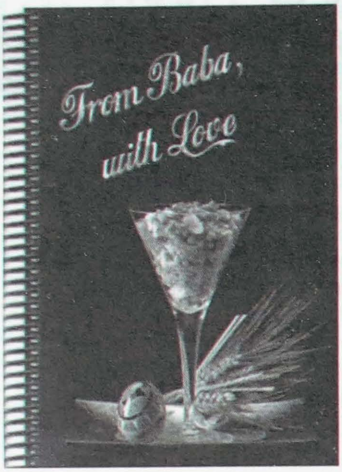
Daria Olynyk
Chair,
Ukrainian Art Song Project
Toronto, ON

Do you have something to say? We look forward to hearing from you!

bridgesl@telus.net

or

10731 - 126 Street,
Edmonton, AB, T5M 0N9



Published by:

Ukrainian Women's Association of Canada Hanka Romanchych Branch Saskatoon, Sask.

This 330 page, coil bound cookbook features:

- 52 pages of spiritual, cultural and folkloric descriptions of selected feast days and sacraments.
- A collection of home-tested family favorite recipes reflecting Ukrainian Traditions..
- Original photography and illustrations.

Cost is $35.00.
If you wish to order for shipping , there will be charges.
Also available - 12 books per box for fundraising or bulk orders.

To Order: U.W.A.C. Hanka Romanchych Branch
Box 21067, PO Grosvenor Park
Saskatoon, Sask., S7H 5N9
Phone: 1-306-374-7675
Email: ssokyrka@gmail.com

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ONE ISSUE *
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1/3 page $85
1/2 page $100
Full page $200
Business card $50

*** (All of the above are presented in black and white, in English or Ukrainian)**
Full page, back cover, two-colour:
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News from Lesia Perritt,
UWAC National President

Annual Report
August 8, 2015-August 8, 2016

Слава Ісусу Христу!
Glory to Jesus Christ!

У серпні, рік минув відколи ми зібралися в Калгарі на нашому зїзді. Передаю вам річний звіт праці краєвої управи Союзу Українок Канади. Також прочитайте про благородство наших відділів у 2015 році. Список пожертв відзеркалює дані анкет, котрі відділи виповнили минулої весни.

The Ukrainian Women's Association of Canada (UWAC) formed in 1926, continues its work at home and abroad. Since the National UWAC Convention on August 7-9, 2015, the UWAC National Executive has met monthly, except in December, 2015 and and July, 2016, and has made numerous decisions on various fronts.

The UWAC National Executive is a paid member of the following organizations: Ukrainian Self Reliance League (USRL); Ukrainian Canadian Congress (UCC); Ukrainian World Congress (UWC); World Federation of Ukrainian Women's Organizations (WFUWO) and the National Council of Women of Canada (NCWC). We participate in regular meetings through teleconferencing and in attending conventions and workshops organized by each of these organizations. Information is circulated to our branches.

At the National Convention in August, 2015, Resolution #3 was proposed as a way to celebrate our 90th Anniversary in 2016. We recognized that there are unique cultural and regional differences in how parishes celebrate. We asked branches to document a Feast Day or other special event in their parish with text and photos and supported, if applicable, with related Biblical readings and other religious contextual material. The ultimate goal is to publish the unique collection of celebrations or observances.

Progress has been made with

translations and proofreading for Volume II (1976-2001) of our UWAC history book. Some writing is still to be completed. We are grateful in having received funds or in having funds committed from USRL AB Provincial Executive, USRL National Executive Publishing Fund and from the SUS Foundation of Canada. We look forward to completion of the project—sending the book for a limited edition print and distributing it.

One of our primary initiatives has

been to gather archival material from branches around the country that have closed over the years. In Spring, 2016, we applied for, hired and supervised a summer student to work with archival material for a nine-week period with financial assistance from the 2016 Canada Summer Jobs program. The employee reorganized materials, prepared inventories, did translations and proofreading of archival text. The current UWAC National Executive expressed interest in forming a committee to continue processing archives even after the National Office moves to another location. The archival preservation task is huge and will be ongoing. There are many boxes of archival material at the Ukrainian Voice building. A 'home' will have to be found for these materials. We are working on inventories of what has been collected and need to plan, with professional input, how to preserve these historic records.

In May and June, 2016, we completed an inventory of numerous UWAC past publications and are beginning dispersal of the books. Some older publications are simply being given away or sold at greatly reduced costs.

UWAC publishes the magazine Promin every two months and has a readership of about 550 subscribers. Letters to the editor are very positive regarding the look and content of the magazine and we take great pride in our magazine.

I have been determined to visit as many branches as possible, either officially or informally to offer greetings, share information or ideas, discuss initiatives and local concerns. To date, of our 45 branches across Canada, I have visited with presidents, executives and/or members from 21 branches. Networking will continue through the second year of my term.

By the end of June, 2016, completed Anketas (Questionnaires) summarizing branch activities of 2015, had been submitted by 41 branches. Total membership in these branches is approximately 1200. Of particular interest is the generosity of our branches. Following is a summary of donations made in 2015.

a) UWAC members spiritually and financially support the Ukrainian Orthodox Church of Canada (UOCC) with donations to their parish coffers, providing Christmas/Easter hampers to needy or shut-in persons, supporting church Holy Day celebrations, Sunday schools, St. Andrew's College and the UOCC Foundation. In 2015, the total donated in support of the UOCC was $410,200.

b) UWAC branches across Canada support various Ukrainian cultural activities and Ukrainian institutions in Canada. Among these are: Ukrainian school programs, sadochky, children's camps and campers, youth retreats, dance groups, music festivals, choirs, statue funds, seniors' clubs, nursing homes, commemorations eg. Holodomor, cultural events and workshops, educational lectures and press funds. Branches financially supported three Ukrainian Institutes, museums and parish libraries, as well the following Ukrainian organizations: SUS Foundation of Canada, Canada/Ukraine Foundation (CUF) for the Holodomor Awareness tour bus, Shevchenko Foundation and Ukrainian Canadian Congress (UCC). Donations for Ukrainian cultural preservation and maintenance amounted to $100,900.

c) Donations were also made to community charities such as Canadian Cancer Society, Stroke and Heart Foundation, Red Cross, food banks, women's and homeless shelters, Christmas Bureau, Canadian Legion, hospitals, hospices, Wish Foundation, Meals-on-Wheels, and home construction in Mexico. Donations to various charities totaled $18,000.

d) We are aware of the ongoing struggle in Ukraine to maintain its independence and democratic ideals. UWAC members were part of organized protests and prayed for the release of Nadiya Savchenko from her illegal arrest and sentence in Russia and continue to offer our moral, spiritual and financial support to victims of war. The following causes in Ukraine were supported financially: Canada Ukraine Foundation for medical needs such as reconstructive surgery and the prosthesis project and for orphans through Project Liubov; Project "Buy a shawl, warm a soldier"; personal items for soldiers; Adopt a Soldier program; hospital supplies for soldiers; Ukrainian veterans; priests in ATO zone (anti-terrorist operation); Children of Chernobyl Canadian fund; UCC Maidan ambulance project; financial 'adoption' of individual children in need through

Continued on page 6.

Chalice International; orphanages and a safe house for teens; Baturyn Archeological dig; scholarships for students, Sokal region; Metropolitan Ilarion Museum in Brusyliw, Ukraine. In 2015, UWAC branches reported $29,400 in financial aid to Ukraine.

In summary, approximately 1200 members of the Ukrainian Women's Association of Canada in 41/45 reported branches, coordinated activities, raised funds and donated in excess of $558,500 during 2015. A truly commendable achievement! Congratulations and thank you to all UWAC members, as well as others in our parish communities who assist us in our projects.

Належиться велике признання і подяка нашим Союзанкам, а також усім хто з нами працює у наших парафіях. Спасибі!

Lesia Perritt, President

DONATIONS

Donations

- Canadian Ukrainian Opera Assn, Toronto, ON (thank you for "Artsong in the Spotlight") $100.00
- Manulak, Evangeline, Winnipeg, MB $ 25.00
- Melnik, Olga, Fullerton, CA, USA $ 50.00
- Munrow, Helen, St. Albert, AB $ 10.00
- Trident Camp 2016, Yorkton, SK $ 50.00
- Stefaniuk, Rev. Eugene, Vernon, BC $ 50.00

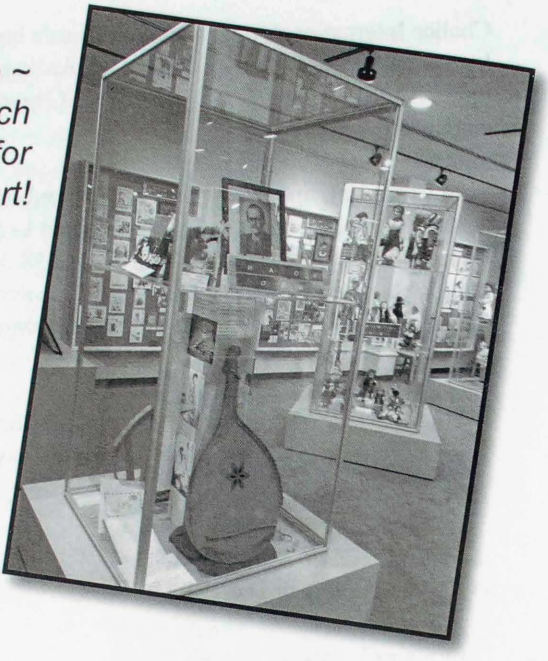
Donations in Memory of...

- Koszarny, Victor and family, Oakville, ON
  In memory of Olena Koszarny-Semeniuk $150.00
- UWAC, Olena Pchilka Branch, Yorkton, SK
  In memory of Lucy Hladun (age 91),
  Rosaline Kaminsky (age 78,)
  Ann Feniuk (age 92) and Pauline Kosteniuk (age 96) $100.00

May their Memories be eternal. Вічная пам'ять!

The Board and staff of Promin wishes to thank every donor for each donation. We fully understand the service, the dedication and the commitment that each dollar represents and we are honoured by, and thank you for, your support.

Ukrainian Museum of Canada ~ Ontario Branch opens a new exhibit created for children and the young at heart!



NEWS FROM OUR BRANCHES

FOR OUR CHILDREN! UKRAINIAN MUSEUM OF CANADA

Ontario Branch

The Ukrainian Museum of Canada, Ontario Branch proudly announces its newest exhibit, **For Our Children**, running throughout the summer until mid October 2016.

Featuring puppets, videos and costumes from the acclaimed children's television program U TITKY KVITKY, renowned authors and illustrators of Ukrainian children's books, story-tellers, a vast collection of dolls and toys from antiques to modern day, as well as many other interesting and fun children's artifacts—this exhibit is sure to awaken the child in everyone.

The idea for this exhibit, the first of its kind for the Ontario Branch, came from some of the very people who dedicated their lives to keeping Ukrainian culture alive for their children in Canada. In this case, one of the groups of dedicated parents who took on the task of producing the ground-breaking television production "U Titky Kvitky" came to the Museum and donated the archives of "U Titky Kvitky". Along with the iconic two lead puppet characters Smikhun and Bryz'ko and their many puppet friends, the archives included story boards, video and audio tapes as well as photographs and newspaper articles, and came with a generous financial donation with the hope that the Ukrainian Museum of Canada, Ontario Branch would present an exhibit dedicated to children on a regular basis. FOR OUR CHILDREN is the first such exhibit and is presented with gratitude for their foresight and generosity to this group of parents.

In recognition of the 125th anniversary of Ukrainian settlement in Canada, guests are

Above Left: *Writers, illustrators of children's books; storytellers and crafters.*

greeted at the Museum entrance by a family from Bukovyna – a region that had been home to many early immigrants to this country. The family is dressed for a celebration and seems confident that their new home will value the language and culture they bring with them. This exhibit tells the stories of the extraordinary people who made sure that Ukrainian Literature, art and culture would always fill the lives of our children.

Also featured in this exhibit are prolific children's authors and illustrators, Lesia Bryzhun-Shanta, Lesia Chraplyva, Oksana Laturynska, Nina Mudryk-Mryc and Roman Zavadovych, whose books we all grew up with and treasured. We get a chance to see these authors as children themselves and to see what hobbies they had and what made them smile. We meet storyteller and bandura crafter, Myroslav Diakowsky, and we see some of the exquisite pysanky our own curator, Halya Kluchko, learned to write at her mother's knee.

In addition, many of the beautiful and rarely seen antique toys and dolls from Ontario Branch's collection as well as some treasures on loan from collectors that are sure to delight the children and those who are young at heart are presented in this exhibit.

The mandate of the Ukrainian Museum of Canada, Ontario Branch is to acquire, preserve, research, study, document and display representative artifacts which portray the Ukrainian heritage and its contribution to Canada and to share this knowledge with other Canadians. The Ukrainian Museum of Canada, Ontario Branch is a proud member of both the Canadian Museums Association of Canada and the Ontario Museum Association.

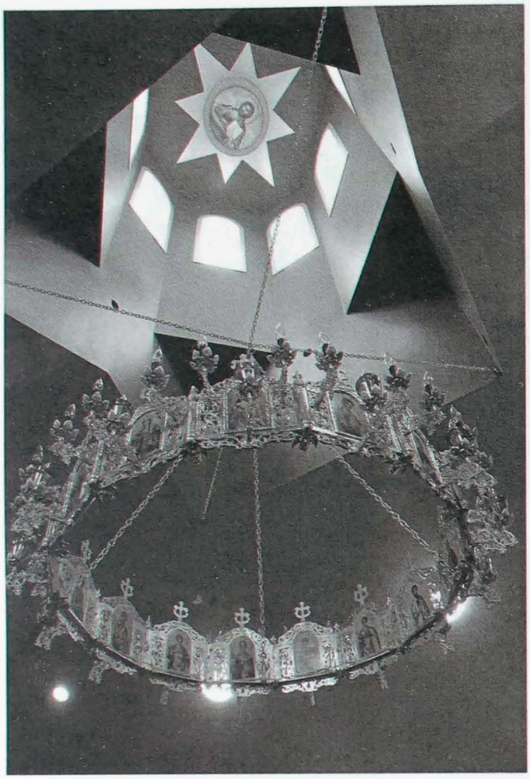
We invite you to visit our exhibit at the Ukrainian Museum of Canada, Ontario Branch. For more information about the Ukrainian Museum of Canada, Ontario Branch please go to our website at www.umcontario.com and join us on our Facebook page.

For Our Children
June 4th, 2016 – October 14, 2016

Ukrainian Museum of Canada ~ Ontario Branch
620 Spadina Avenue, Toronto, Ontario M6S 2H4
(416) 923-3318 ext. 105

Hours:
Monday to Friday 10:00 am to 4:00 pm Evenings, weekends by appointment

For more information contact:
Tamara Ivanochko, Administrator
museum@umcontario.com
416-923-3318



Red Deer, AB

ST. NICHOLAS UKRAINIAN ORTHODOX CHURCH OF RED DEER IS CONSECRATED ON JULY 31, 2016

A seventeen- year wait came to an end on Sunday, July 31, 2016, as St. Nicholas Parish of Red Deer was consecrated by His Grace, Bishop Ilarion, Bishop of Edmonton and the Western Eparchy. This blessed event saw approximately 300 people attend the service and 180 attend the celebratory lunch afterwards. Several clergy were in attendance including: Right Rev. Mitred Archpriest Fr. Victor Lakusta (retired), Very Rev. Fr. Taras Krochak (St. Vladimir's Congregation, Calgary), Very Rev. Fr. Cornell Zubritsky (St. John's Cathedral, Edmonton), Rev. Fr. Peter Haugen (St. Paul/Bonnyville District), Rev. Fr. Slawomir Lomaszkiewicz (Vegreville), Very Rev. Fr. Mircea Panciuk (St. Mary's Romanian Orthodox Church, Boian), Rev. Fr. Timothy Chrapko (St. Vladimir's Congregation, Calgary), as well as Fr. Dcn. Anton Lakusta. They were assisted by Subdeacon Jim Kapustinski, Reader Iaroslav Pankovskyi, Subdeacon David Hanson, Subdeacon Kyle Lickiss, Reader Andrij Krochak, Subdeacon Ted Yarmuch, and Subdeacon Ihor Triska. Acolytes at the service were Ben Scratch and Justin Lickiss.

The new temple is located at 107 Vermont Avenue in Red Deer, in a neighbourhood called Vanier Woods East. It is a modest structure with many elements still to be completed. However, the atmosphere throughout the event was one of joy and gratitude, with many long time parishioners from Red Deer in tears. The beautiful dome of the temple reverberated with the voices of the clergy and the choir throughout the consecration and Liturgy and the community was overwhelmed with the support of so many visitors from across the province.

At the celebratory lunch, held at The Black Knight Inn, the program began with an address given by His Grace, Bishop Ilarion. Several parish presidents from across the province then extended greetings and well wishes on the occasion. Holy Trinity Ukrainian Orthodox Parish of Lethbridge (Red Deer's sister parish in the Southern Alberta Mission Project) presented the parish with a gift of icons for the new temple. A

wonderful buffet lunch was served. The program was concluded with a speech by the founding members of the community, Mel and MaryAnn Pasichnyk, and Peter and Tatiana Ivanenko. They began their efforts in 1999, with services initially held in a community hall. A slideshow played throughout the event, highlighting the many clergy and people who helped build this parish throughout the past seventeen years.

The parish made a point of thanking all those who have supported it over the years, with particular thanks going to the Southern Alberta Mission Project in Calgary, without which the parish would not exist. Anyone who is interested in visiting the parish is very welcome to do so. Liturgies will continue to be held twice a month and a Reader's service will be said on alternate Sundays. Anyone interested in more information regarding the parish is asked to make contact via email at orthodoxrd@gmail.com or by phone at 403-700-9947 (Fr. Timothy Chrapko).

Dobr. Julie Chrapko

Camp Trident

CRYSTAL LAKE, SASKATCHEWAN

Editor's Note: This year's report from Camp Trident (Оселя Тризуб) paints a delightful portrait of kids of Ukrainian background having fun. Bless our priests, like Fathers Mel Slashinsky and Michael Faryna, and organizers, like Leona Procyshyn, for their time and effort in offering these unforgettable experiences to generations of young Ukrainian Canadians!

This year, campers' ages at Camp Trident ranged from six to fourteen years. A total of 37 campers participated. Having a smaller group worked out very well as downpours of rain drenched the camp in the first week and councilors had to keep the campers busy with indoor activities.

During Week 1, Father Mel Slashinsky was the religion teacher while his good wife, Dobr. Shirley, helped in the kitchen. Father Michael Faryna came and taught the religion classes in the morning in Week 2.

The administrator and music teacher was Vlad Osatiuk. Andriy Tkach was both the Ukrainian teacher and a councilor. Senior councilors were: Tatianna Ochitwa, Brittany Procyshyn, Kegan Lavoy, Tim Ostryzniuk, Misha Tsymbal and Peter Federchuk Jr.

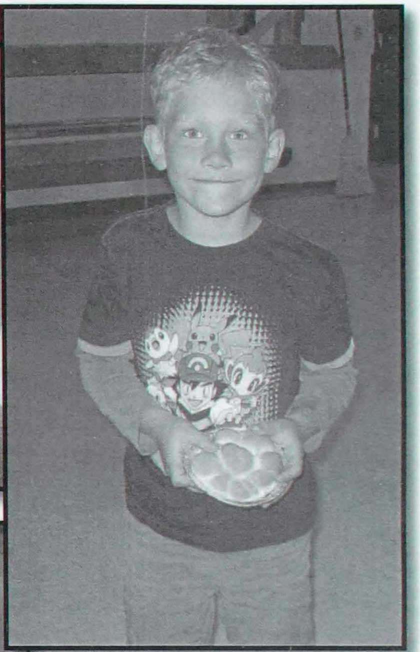
The campers and staff were kept well fed by cook, Kristen Procyshyn/Kulach. Dave Kulach was the onsite maintenance man, keeping the grounds well groomed and looking after any repairs that might be needed.

Craft time was spent making kolachi under the direction of Rose Ramanda. Jennifer Fedun taught the children how to draw pysanka designs on plastic eggs with felt markers and showed both boys and girls how to make floral crowns/wreaths or "vinky". The children also worked on the annual yearbook cover page.

Activities enjoyed by all were Flash Mod, Gold Rush, a Scavenger Hunt, an Obstacle Course, Social Dancing, bonfires, Movie Nite and Dance Nite.

A final concert was held outdoors for all to see and was enjoyed by family and friends. Father Mel closed Trident Camp 2016 with a beautiful prayer.

Leona Procyshyn,
President
Ukrainian Orthodox Trident Church Camp



Editor's Note: Mind-boggling! 446 campers this year! (Camp Kiev's K Hi is located near Bonnyville, Alberta on Moose Lake. Check them out at www.kievskhi.com.)

Camp Kiev's K Hi 2016

MOOSE LAKE, AB

Camp ran from July 3 to August 14 this year. We had six different weeks of camp. We began the summer with our youngest campers (ages 4 – 8) and ended camp with our oldest (ages 15 – 17). This year we had a record number of campers. Kiev's K Hi was blessed with 446 campers this year. Each day at camp started with morning prayers and ended with evening prayers.

This year's camp theme was Planting Seeds: The Parables and Teachings of Jesus Christ. Campers participated in sessions on religion daily with our camp chaplains. This year we mainly had Father Peter Haugen, but we were blessed to have had Father Yuri Suchevan visit us for a few days. Depending on the age group, the parables and activities changed throughout the summer.

In addition to religion sessions, campers participated in a number of different sessions each day. We offered arts and crafts, archery, orienteering (finding your way through a course laid out through the camp with the use of a compass), swimming, canoeing and kayaking, singing, dancing and the daily visit to Baba's homestead. Baba's homestead (house, garden and barn) is located on the path to the beach. Campers go to Baba's daily to learn about how things were done years ago when our ancestors came to Canada. They participate in a variety of projects. This year, campers participated in making crafts, making butter and ice cream, learning how to wash clothes with a washboard, tending the garden, making cottage cheese from scratch and of course learning the Ukrainian Language from Baba. Baba always had wonderful stories to share and our campers loved their time spent here each day. This year we were blessed to have Gwen Taralson and Cynthia Hoffos taking the role of Baba.

Every Wednesday is theme day and Air Guitar evening. This year's theme was Around the World. The weekly Air Guitar performance started at 8 pm sharp on Wednesdays. Campers with their groups and counsellors would put on a show for the rest of camp and the parents who would come out to watch. Sometimes the groups would do an air guitar and other times they would do a skit that they made up and practiced each day. All performances this year were themed "Around the World". There were many great acts and lots of entertainment, laughter and fun. This is always a highlight of the week.

Friday evening always began with our banquet. The kitchen would prepare a turkey dinner with all of our favorite Ukrainian dishes. Definitely, the best meal of the week, but, then again, all the meals were fabulous. Following our supper was Friday's Zabava or Dance Night. This night was always full of fun and exciting events from the limbo contest to the many rounds of kolomeyka. This is the evening that campers stay up the latest and finally get to sleep in a little longer on Saturday morning. Saturday is Beach Day where we all spend the day together enjoying activities at the beach. We were blessed this year to have

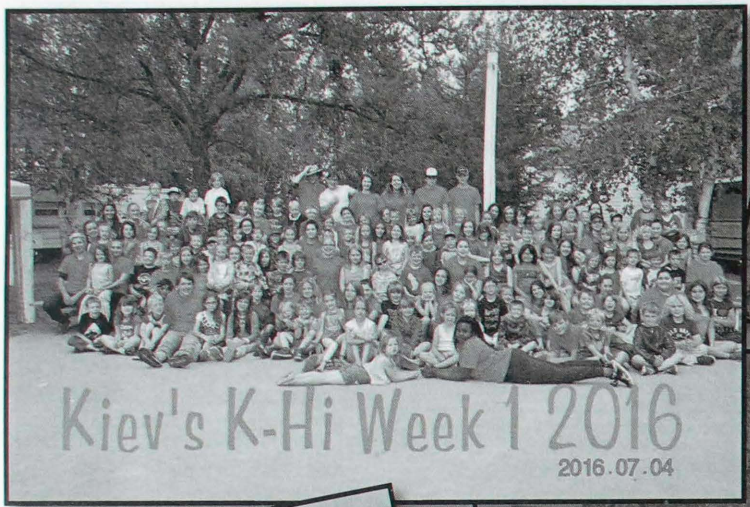
the use of the lake the entire summer and took full advantage of it.

Week 5 is Teen week, otherwise known as the Ukie Olympics. This week is full of competitions that teams compete in to earn the right to be known as the Ukie Olympic Champions. Everything involves challenges and competition. The religion challenges and competitions were interesting. Father Peter had the icon challenge daily, where the Ukie Olympic teams had to determine the name of the icon, who is in the icon and other details from the icon. The icons this year were tough indeed. Father Peter also brought Orthodoxy Go (Kiev's K Hi's version of Pokémon Go) to camp. Fifty pictures of Saints were hidden all over camp property and the Ukie Olympic teams had to go out and find as many Saints as they could. Their Pokedex was a phone to take pictures with. We hope that this will become an annual event. This week was not complete without our Annual Religion Dodge Ball Challenge. Other events were Archery Tic Tac Toe, Baba's Amazing Race and meal time Brain Busters, to name just a few. This week was packed to the rafters with events. Team "Perogymon Go" were the winners of this year's Ukie Olympics.

Kiev's K Hi is a happy place for many. We are blessed to have so many active and dedicated volunteers, a wonderful camp executive, wonderful counsellors and staff, and of course so many bright and happy campers blessing us with their presence every year. Kiev's K Hi would like to thank everyone for their support and for all donations made to camp.

It is always sad when camp comes to an end, but as the saying goes, "All good things, must come to an end". The best part is knowing that it will all begin again on July 2, 2017. Planning and prepping for the new camp season has already begun! We are looking forward to it!

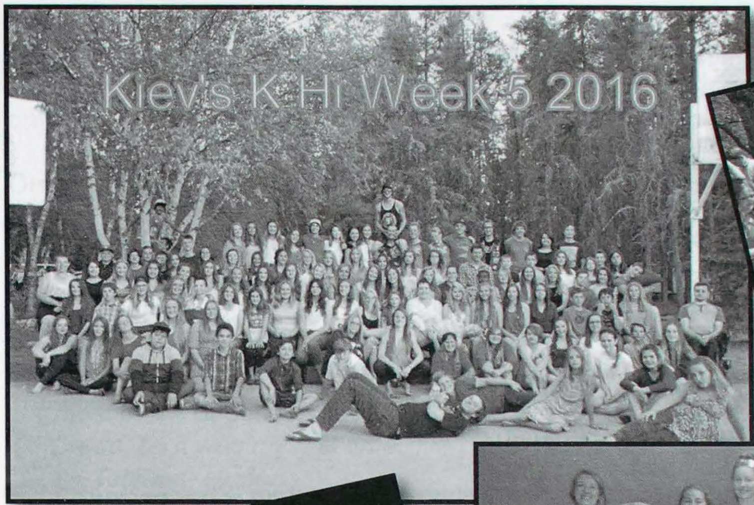
Krista Ketsa, President,
Kiev's K Hi Ukrainian Orthodox Camp Society
Assistant Director


Kiev's K-Hi Week 1 2016
2016.07.04

Kiev's K-Hi Week 2 2016
2016.07.15

Kiev's K Hi Week 3 2016
2016.07.21

Week 4 2016


Kiev's K Hi Week 5 2016

2016.08.02

Kiev's K Hi
Week 6 2016
2016.08.11

GROUPS 1+2!

St. Petro Mohyla Institute — Інститут ім. Св. Петра Могили

The St. Petro Mohyla Institute Board of Directors and Executive Director are very happy to announce that the Mohyla Institute Ukrainian Summer Immersion Cultural & Leadership Camp ran from August 5th to 20th. This year, high-school students from both Canada and Ukraine participated in a two-week "encounter" with a focus on language and culture. We had 10 students, 2 chaperones from Ukraine, and 2 counsellors for the duration of the program. All 14 participated in the activities, culminating in a final performance of Ukrainian dance, singing and personal testimonials.

The campers were expected to make an effort to learn and speak their opposite language (Canadian students speaking Ukrainian and Ukrainian students speaking English) throughout the duration of the camp. Instead of a classroom-based educational setting, the students learned and spoke Ukrainian (and English) through a unique activity-based immersive experience. This was done with field trips in and around Saskatoon, as well as through physical activities, playing games, cultural activities and lessons about Ukraine.

The students from Ukraine each came with a brief presentation about where they were from, and the Canadian students shared their experiences through planned one-on-one conversational moments. The Ukrainian chaperones led an embroidery class and a bracelet-making class for all of the students. Our Canadian counsellors taught the students how to make "kolachi" and how to write "pysanky". One of our Ukrainian students, a budding artist, led a painting class, and two of our Canadian students choreographed the dance for the final performance. This was all the more impressive, as none of our Ukrainian students had ever danced before. As one of our chaperones noted, they came to Canada to learn Ukrainian dance!

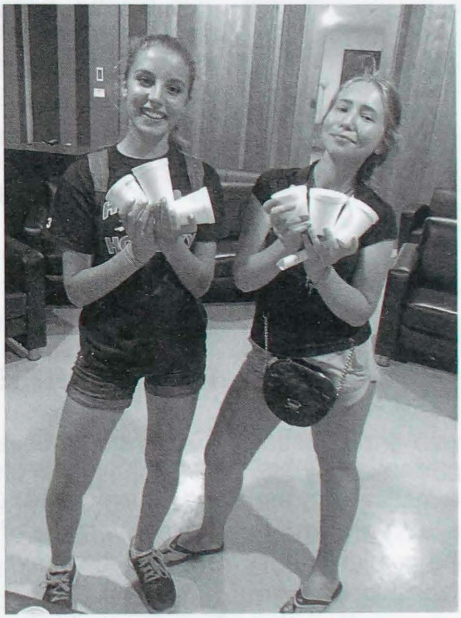
The students had a great time experiencing Saskatoon! They went for walks and a wiener roast by the river; toured the University of Saskatchewan campus; went to the Ray Hnatyshyn monument; played sports in fields and parks around the Institute; went swimming and mini-golfing; went hiking at Beaver Creek; toured the Forestry Farm; and last, but not least, competed in an amazing race style event which required the knowledge of all of their tours around the area.

They were able to take in the multiple festivals happening around Saskatoon during the camp, including the Fringe Festival, the Saskatoon Exhibition and Folkfest! Along with all of the fun activities they participated in, the students also had educational tours. They did a scavenger hunt at the Western Development Museum, visited the Ukrainian Museum of Canada, hiked and visited the museum at Wanuskewin Heritage Park, and took in the Saskatoon Civic Conservatory.

At the conclusion of the camp, there was a final concert put on by the camp participants. This showcased Ukrainian dance and singing, with one song sung in English as well.

Our goal was to continue the esteemed tradition of the Ukrainian Immersion Camp, with the added benefit of students from Ukraine participating. We hope our students developed life-long friendships and enjoyed an experience of a lifetime.

"To my mind baking kolachi impressed me most of all. Because I have never baked this bread, so it was my first time."
- *Tetyana, studen*



"One of my most favourite memories was teaching the Ukrainian kids how to play a card game called 'spoons', or as Vlad called it 'aggressive game'!"
- *Marta, student*

"I'm from Ukraine and it's my first time in Canada. At first I didn't want to go here—I thought it was too far from my home. But when I got here I was impressed how we were met by Sara, Ashley, Anna and other people. Thanks to them we spent these two weeks very emotional, playing games outdoors, going to trips, having different master classes."
- *Maria, student*

"I've made plenty of friends here and I hope to see everyone again as well as Mohyla very soon."
- *Alexander, student*

"We are thankful to all Ukrainians who shared their love of Ukraine with us. It's amazing to see what Ukrainians built and did in Canada, how they love Ukraine, keep traditions, build churches, spread culture and speak Ukrainian!!!"
- *Tetyana Hrynkevych, Chaperone*

"Project Liubov-Love, a humanitarian project in Canada that assists youth in Ukraine is most pleased to have partnered with Mohyla Institute for their 2016 Ukrainian Summer School. We are most pleased to have sponsored seven students and two teachers from Sambir, Lviv Oblast, Ukraine. They have been partners with PLL for the past 12 years.

This is the 6th international project (Canada - Ukraine) of PLL and hopefully it will continue next summer and for the next decade. PLL expresses its gratitude to the Mohyla Team for the two great weeks and all the students in the program. Na mnohi lita!!"
- *Dr. Roman Yereniuk*

We would like to thank the organizations and individuals who helped make this camp a reality.

- Mary Paltzat
- Project Liubov-Love
- Shevchenko Foundation
- Ukrainian Canadian Congress – Saskatchewan Provincial Council
- Ukrainian Museum of Canada of the Ukrainian Women's Association of Canada
- Ukrainian Self-Reliance Association of Canada – Edmonton Branch

Sara Detenshen, Executive Director,
St. Petro Mohyla Institute

THE THIRD THING YOU SHOULD KNOW ABOUT THE EASTERN ORTHODOX CHURCH: LITURGY

THE CHURCH IS AN EARTHLY HEAVEN IN WHICH THE HEAVENLY GOD DWELLS AND MOVES.

- ST GERMANUS, PATRIARCH OF CONSTANTINOPLE (D. 733)

SIX THINGS YOU SHOULD KNOW

ABOUT THE EASTERN ORTHODOX CHURCH

PART THREE

Celestial beauty is expressed in Orthodox worship most dramatically in the form of the Divine Liturgy, which embraces the earthly and the heavenly. It is not just the congregation of worshippers who are present but also what is called the Church universal – saints, the angels, the Mother of God and Christ himself. Christ is among us, the deacon intones as he passes among us bearing the Gospel for veneration.

The building where the gatherings of the faithful are regularly held acquires a special importance and significance. Outside, a dome or domes. Inside, Icons and mosaics, candles and incense, vestments and banners, adornment of every kind, choral music and liturgical texts themselves all come together to make of the earthly church a kind of icon of the heavenly Liturgy.

As in the early Church, all services are sung or chanted, except for the sermon. At Baptism we are immersed in water; at the Eucharist we receive leavened bread, at our funerals, the coffin is left open so all may approach the departed one as an object of love. All of these elements transform material reality into a spiritual encounter.

Now, let's step back a bit, to the sources of this Liturgy, which it shares with all Christian

worship. From Jewish sources come the readings and the sermon in the Liturgy of the Word; fragments of the ancient Eucharistic prayer; Litany which introduces Liturgy of the Faithful. Also from Jewish sources are the doxology, when we end prayer with praise-giving; and congregational responses such as Amen, Alleluia, Hosanna, and the Trisagion ("Holy God, Holy Almighty, Holy Immortal").

From the Hellenistic world, we have their rites of initiation, baptism, anointing, turning east for prayer, building the church with the apse at the eastern end. From the Greek language come the words: liturgy, Eucharist, mystery, epiphany, doxology, hymn and, of course, "Kyrie eleison" or "Lord have mercy" (Господи помилуй).

Initially in the undivided church,the universal liturgical language was Greek until the transition, mid-third century, to Latin in the west. And two liturgical streams eventually evolved out of Christendom.

The Byzantine Rite, possessed all the essential features it now has by the ninth century, its development of rituals also influenced by monasticism: it is now the second most-used rite in Christendom after the Roman Rite of the Catholic Church. Visitors from other liturgical Churches will recognize the Epistle and Gospel readings, the Alleluia, and the Anaphora or Canon before the distribution of the Eucharist.

The Roman Rite, between the years 400 and 500, underwent profound changes in the course of its development. St Gregory I, known as "the Father of Christian Worship," finished the process and finally recast the Canon in the form it still has.

Now, of course, the two rites can seem strange to each other. In the Eastern church, there is no minimum age requirement for the reception of Holy Communion. Orthodox children, including infants, who have been Baptized and Chrismated (Confirmed), are welcome at the Lord's Table.

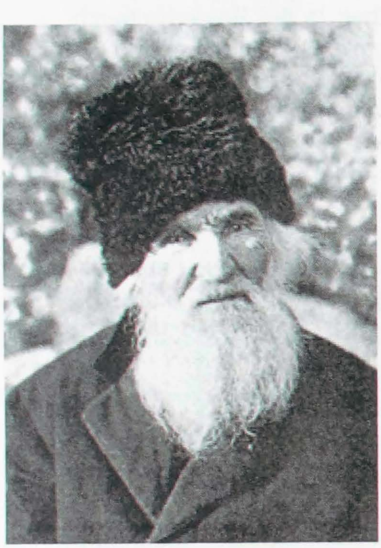
Other elements of an Orthodox liturgy may startle non-Orthodox Christians, especially Protestants: the elaborate vestments of the clergy; the repetition of lengthy litanies (petitions); the relative silence of the worshippers as the cantor and sometimes choir take up all the responses; the frequent making of the sign of the cross (whenever the Trinity is invoked); the disappearance of the clergy into the sanctuary behind closed doors of the icon screen at the crucial moment of the consecration of the Gifts; the infrequent approach to receive Communion.

But overall, it should be emphasised, nearly all the elements and gestures of the Liturgy underline the dramatic nature of the ritual, a sacred, solemn ceremony which relates every part of the Liturgy to the earthly life and ministry of Christ. As for the "smells and bells" of the Orthodox ceremony, these appeal to all that lies beneath the "reasoning surface" of human beings, as worship draws the whole person into its "Godward movement."

The renowned theologian, Alexander Schememann, summarized the significance of the structure of the Liturgy as "its presentation of worship as the service of the new people of God."

Myrna Kostash

Рідне Слово



Рідне слово – Історія приїзд европейців до Північної Америки Перший українець з Европи в Америці

Нотатка редакторки: Ми всі знаємо, що найперші українські поселенці Канади були Іван Пилипів та Василь Єлиняк. Вони прибули до Канади 1891-го року. Тут іде мова про першого українця, що прибув до Америки 1865-го року, Агапій Гончаренко. Про нього написав статтю др. Г. Ґ. Скегар в календарі "Канадського Фармера" з 1942-го року.

До Америки їхали на сталий побут найперше народи Західної Европи, а вже у дев'ятнадцятому століттю еміґрували різні народи, щоб поселитися в цій новій землі.

Першими поселенцями, які виїхали з Европи до Північної Америки, були іспанці, потім являються французи. Поселилися вони на острові Нової Скотії, інші у Квебеку. А вже 1607-го року бачимо англійських поселенців в околиці Джеймставн в Вірджінії, С. Ш. А.

Цікавим явищем для пересічного українця чи середно-европейця є, що вже у 1619-ім році стрічаємо в Північній Америці чорних африканців. Спроваджено їх сюди як невільників. Тоді, як виглядає, відбувалася велика торгівля невільниками, не лише чорними, але й білими. Тоді були такі часи.

У дуже багатьох випадках, Америку заповняли політичні втікачі з Европи, яким грозив кримінал або й шибениця. І про першого такого політичного втікача українця з Европи, який оселився на стало в Америці, писалося в "Канадському Фармері" 1942-го року.

Подаємо в скороченню його історію:

Агапій Гончаренко (дійсне ім'я та прізвище—Андрій Гумницький) родився в селі Кривині, Київської области на Україні дня 19-го серпня, 1832-го року. На осьмім році пішов до школи, а коли скінчив нижчі кляси, післали його у духовну семінарію на богословіє, яке закінчив 1853-го року.

У 1857-му році російський Синод посилає Гончаренка до Греції, як свого представника в Атенах. А там він увійшов чи познакомився з російськими революціонерами, які видавали у Лондоні, Англія, часописи проти уряду Росії. І за знакомство його з революціонерами, російський амбасадор в Атенах, Озеров, заарештував Гончаренка і дав наказ, щоби він негайно виплив кораблем до Росії. Однак приятелі Гончаренка помогли йому втекти від Константинопольскої тюрми. Він убрав-

ся в одежі турка та вийшов через передні двері замаскований. Це було 1860-го року. Гончаренко дістався до Лондону в Англії.

У Лондоні Гончаренко побув рік і пів, вимагаючи звільнення кріпаків почерез часописа “Колоколь”. Він був гуманістом і боровся за людські права. Коли кріпаків звільнили 1861-го року, Гончаренко вернувся до Греції. Тому, що він був богослов, дався висвятити на священика. Рукоположення доконав на нім епископ Мелетій Ловцов на Кореї, дня 25-го січня, 1862-го року.

Гончаренко тримав дальше зв'язок з революціонерами і через них завів переписку з Бакуніном. Переконавши себе, що в Америці можна б заложити друкарню для втікачів з Росії, тому виплив до Смирни, в Малій Азії, кораблем “Ярінґтон” 18-го жовтня, 1864-го року і приплив до Бостону в Америці на самий новий рік 1865-го року. Звідси переїхав до Ню Йорку. Тут служив він по грецьких православних церквах. Пізніше, Біблійне Товариство найняло його як переводчика та знавця арабської мови.

У вересні, 1865-го року Гончаренко одружився; взяв собі за жінку Альбіну Цітті, італійку.

У тих часах Сполучені Штати Америки купили від Росії Аляску і запросили Гончаренка до Сан Франціско в Каліфорнії, де він видавав часопис для росіян у Алясці. Часопис називався “Аляска Геральд/Свобода” і друкувався по-російськи, по-англійськи й часом по-українськи. Перше число вийшло в березні, 1868-го року. У цьому числі було зацитовано дещо з Шевченкових поезій.

Агапій Гончаренко в пізніших роках мешкав на фармі в околиці Гейвард, 25 миль від Сан Франціско. Знали про нього потім дехто з канадійських українців. Він пробував заложити комуну “Україна” в Каліфорнії. По переконанню, Гончаренко був революціонер, але прицім надзвичайний український патріот. Помер 7-го трваня, 1916-го року.

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1. Чумер, Василь А. Спомини про переживання перших українських переселенців в Канаді (книжка написана з нагоди 50-літньої річниці появи перших українських кольоністів в Канаді), Едмонтон.

2. www.en.wikipedia.org/agapiushoncharenko

Відповідайте на ці питання, щоб краще зрозуміти про що Ви читали. (Подамо відповіді в наступному числі Променя.)

1. Хто були перші українські поселенці Канади?

2. Чи Агапій Гончаренко жив будь-коли в Канаді?

3. Чому Гончаренко лишив Україну? (Є більш як одна відповідь.)

4. Чи священики могли бути революціонерами? Чи революціонери вірили в Бога?

5. Гончаренко став редактором котрого журналу?

Дослідження та перепис Леони Бриджес

For the Love of Gardening

Not in My Baba or Pra-Baba's Vegetable Basket!

Legacy of Pra-Baba's Garden – This year marks the 125th Anniversary since the arrival of our Ukrainian grandparents and great grandparents from Eastern Europe to Canada. They arrived only with absolute necessities. Of course, they would have brought samples of seeds and products for planting in the fields and gardens.

***In* My Baba's or Pra-Baba's Harvest Basket** – The staples of pioneer gardens included fruit and vegetables that could be dried, cured, canned, or stored. Produce such as potatoes, carrots, beets, Swedish turnips, parsnips, and parsley roots were stored in the root cellar; dehydrated beans, broad beans, and peas were stored in sacks in the pantry; dry mushrooms, poppy seeds, dill, parsley leaves, and other herbs were stored in old-fashioned jars locked with a special wire clasp; canned wild fruit, berries and vegetables were preserved in jars; and cured sauerkraut, dill pickles, and "brenza"[i] were stored in crocks or wooden barrels. Braided onions and garlic hung next to the chimney or were set loose in a box next to the chimney. It was common to have rhubarb, a crabapple tree, some raspberry canes, red currents, horseradish root, and sorrel in Baba's garden as well as flowers such as hollyhocks, malvas, lilacs, calendula, Maltese cross, dahlias, sweet peas, and bachelor buttons. We can't forget hemp seed and flax seed planted for the fiber used to weave into cloth and the seeds harvested and pressed to produce oil (сімня) for cooking. Additional herbs such as wormwood, mint, basil, thyme, and marigolds were grown for medicinal purposes.[ii] Preserving the bountiful harvest was a necessity, as the food put away during the spring, summer and fall was the food required to sustain the family over the long cold winter months until the next year's harvest.

***Not* In My Baba or Pra-Baba's Harvest Basket** – Today we plant vegetable gardens and orchards because it is our tradition and our heritage. It is not out of necessity. Instead, it is the lifestyle we have chosen because we have a passion for gardening, growing, and preserving. Besides finding almost all of the vegetables grown in Baba's garden, we have the luxury of experimenting and growing other vegetables not familiar to our ancestors. Some of these unfamiliar vegetables might be broccoli, Brussels sprouts, kale, kohlrabi, and globe artichoke.

In this article, I will feature broccoli, Brussels sprouts, kale, and kohlrabi. These vegetables are all part of the cabbage family. I will focus on planting, harvesting, cooking, and preserving and I will include recipes.

Growing Conditions – The cultural requirements for broccoli, Brussels sprouts, kale and kohlrabi are the same as for cabbage and cauliflower. All these vegetables require warm temperatures of 70°F (21°C) to germinate, but require cooler growing temperatures of 50°- 60° F (10°-15° C).[iii] Otherwise, the plants will get leggy and spindly. From the time that the young plants are transplanted into the garden, the maturation time for kale and kohlrabi is 45-55 days; for broccoli 50-58 days; and for Brussels sprouts, 80-90 days.

Broccoli – When broccoli matures and is cut, smaller heads of broccoli will produce off the main stem. These can be harvested later. I prefer to use the broccoli fresh or I steam it until it turns a bright green colour. Following are two of my favourite broccoli recipes. I include cauliflower when it is available.

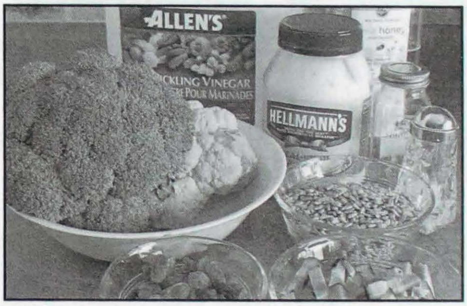
Broccoli Salad[iv.]

Ingredients:

2 bunches broccoli, washed and cut into very small pieces
1 cup raisins, washed
1 cup sunflower seeds, lightly toasted on the stovetop in a dry pan
2 tablespoons finely chopped red onion
6 pieces of cooked bacon, crumbled (optional)

Dressing:

1 cup mayonnaise, ½ cup sugar, ½ cup vinegar
Beat with a whisk until well blended. Chill. Add dressing just before serving or serve it on the side.



Ingredients for Broccoli & Cauliflower Salad - Photo by Vivian Skakun

Broccoli, Cauliflower, Bacon Bits, Toasted, Sunflower Seeds, Washed Raisins & Prepared Dressing - Photo by Vivian Skakun

Ingredients Combined for Salad - Photo by Vivian Skakun

Broccoli, Cauliflower with Dressing Ready to Serve - Photo by Vivian Skakun

Steamed Broccoli and Cauliflower Dressed with Bacon Bits, Garlic, and Lemon Juice

Ingredients:

1 bunch broccoli
½ cauliflower, if available
2 ounces bacon, diced
1-2 cloves garlic
1 tablespoon or more lemon juice
Salt and pepper

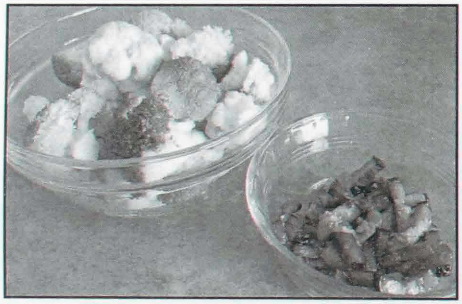
Continued on page 26.

Method:

Wash and cut up the broccoli and cauliflower. Steam the vegetables until the broccoli turns a bright green, about 3-5 minutes. Sauté the bacon in a pan. Remove most of the bacon fat, leaving about 1 tablespoon and add finely chopped garlic and lemon juice. Season and heat the mixture. Serve the steamed vegetables topped with the prepared bacon dressing.

Broccoli and Cheddar Cauliflower, Cut-Up Bacon, Lemon Juice, Garlic, Salt & Pepper- Photo by Vivian Skakun

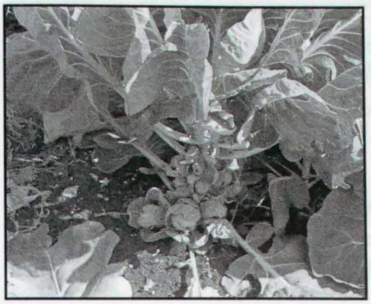
Vegetables in Steamer - Photo by Vivian Skakun



Steamed Vegetables and Prepared Bacon Dressing - Photo by Vivian Skakun

Seasoned Broccoli and Cauliflower Dressed with Bacon Ready to Serve - Photo by Vivian Skakun

Brussels Sprouts – This is the first year that I have grown Brussels sprouts successfully. If you are ordering seeds from a seed catalogue, look for varieties that have a shorter growing season of 90-95 days. This year I ordered Brussels sprouts called Churchill from T & T Seed Catalogue requiring 90 days to maturity. For several successful harvests, remove the lower leaves when the Brussels sprouts begin to appear just above each leaf stem along the main stem. Removing these main leaves along the stem of the Brussels sprout plant will encourage the Brussels sprouts to grow bigger. At about mid-September remove the upper tip of the plant to encourage the upper sprouts to grow bigger. Keep harvesting the sprouts as they mature. If the sprouts are not harvested on time they loose their shape.



Brussels Sprouts with Some Larger Leaves Removed - Photo by Vivian Skakun

Tight and Over-Mature Brussels Sprouts - Photo by Vivian Skakun

Steamed Brussels Sprout, Leaves Separated - Photo by Vivian Skakun

Brussels Sprouts Served with Orange-Juice Concentrate and Almonds

Ingredients:

1 pound of cleaned and washed Brussels sprouts
½ cup slivered or sliced almonds
¼ cup butter
1 tablespoon orange-juice concentrate
Salt and pepper to taste

Method:

To prepare the Brussels sprouts, cut the first two outer leaves off and discard them, as these may be bitter. Wash the Brussels sprouts, drain, and take all the sprouts apart. To separate the sprouts, pull the outer leaves back and tear them off until the entire head is taken apart. When you have completed separating all of the sprouts, steam them in a steamer for 20 minutes or less. You may prefer to leave the sprouts whole.

While the Brussels sprouts are cooking, prepare a sauce. Brown the slivered or sliced almonds in a dry pan set on medium heat. When the almonds are browned to your satisfaction, add ¼ cup butter and continue heating the almonds until the butter is melted and sizzling. Add 1 tablespoon of orange-juice concentrate and set aside.

Pour the blanched Brussels sprouts into a bowl and top them with the almond-orange butter. Stir to coat all the leaves and serve.

Kohlrabi – This is the first season that I planted kohlrabi. If you like turnip, then you will love kohlrabi. Kohlrabi is milder and is pest-free. The bulb is light green or purple in color and

Browned Almonds, Butter and Orange-Juice Concentrate - Photo by Vivian Skakun

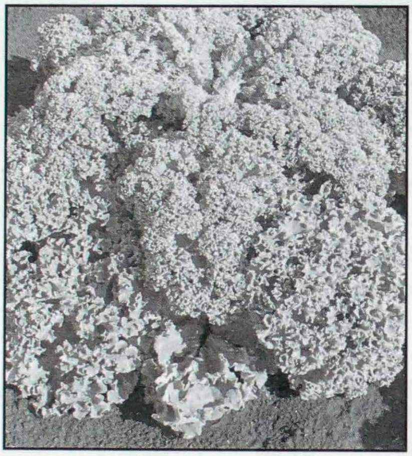
Steamed Separated Brussels Sprout Leaves Dressed in Almond, Butter & Orange-Juice Concentrate - Photo by Vivian Skakun

Continued on page 28.

the flesh is white. The edible bulb grows just above ground. This vegetable will store for about three months in the cold room. It can be eaten raw or cooked. I have shredded it into soup. It is also good coated with lightly seasoned flour and deep fried or it can be cut it into sticks the size of fries, seasoned with paprika, tossed with olive oil, and baked. Serve it raw on a vegetable tray with a dip or chop it matchstick-size and include it in your salads.

Kale – The varieties of kale in our garden are Curly Kale and Portuguese Kale. Kale is best used when it is young. Otherwise the leaves get tough and coarse. Mature leaves will require steaming; young leaves can be eaten raw in salads. A kale soup made of ham and dry peas is quite tasty.

Kohlrabi in the Garden - Photo by Vivian Skakun



Curly Kale in the Garden - Photo by Vivian Skakun

We first tasted a delicious kohlrabi and kale salad at Dickiebush's celebration of the Feast Day of St. Peter and St. Paul. When I inquired about the recipe, I discovered that it was purchased as a prepackaged salad accompanied with poppy-seed dressing. Following is a salad that is similar but not quite like it.

Kale and Kohlrabi Salad with Strawberry and Poppy Seed Dressing

Ingredients for the Salad:

4 cups finely chopped kale
2 cups kohlrabi, cut matchstick size
1 cup pumpkin seeds, lightly toasted
½ cup finely chopped red onion
½ cup dehydrated cherries or cranberries

Ingredients for the Dressing:

½ cup strawberries
5 tablespoons vinegar
1 teaspoon Dijon mustard
2 tablespoons honey
¼ -½ teaspoon pepper
¼ - ½ teaspoon salt
¼ cup olive oil
1½ teaspoon poppy seed

*Ingredients for Kale Kohlrabi Salad-
Photo by Vivian Skakun*

Method:

Rinse and spin-dry the kale leaves. To soften the leaves, add a little oil or salt and massage them. Then cut the leaves very finely. Peel the kohlrabi and cut it matchstick size. Toast the pumpkin seeds in a dry pan. As they toast, toss them, being careful not to burn them. Chop the onion. Toss the kale, kohlrabi, pumpkin seeds, red onion and dehydrated cherries or cranberries together in a bowl. Prepare the dressing.

*Kale and Kohlrabi Salad -
Photo by Vivian Skakun*

Dressing: Wash and prepare ½ cup of strawberries. Using a hand blender, blend together the strawberries, vinegar, Dijon mustard, honey, pepper, and salt. Slowly add ¼ cup olive oil as you continue to blend all the ingredients. At the end, add the poppy seeds, stir, and chill until ready to serve.
Add the dressing to the salad and serve.

Saving the Extra for Winter ¬– The extra kale, broccoli, Brussels sprouts, and kohlrabi can be blanched, chilled, and packaged in your freezer for use later in the winter.[v] Vegetables can be blanched in boiling water or in steam.

Blanching in Boiling Water – Experts recommend that we blanch kale, Brussels sprouts, and kohlrabi in boiling water. Blanching time for kale is two minutes; Brussels sprouts—3-5 minutes for small, medium and large heads; ½ inch cubed kohlrabi—one minute. After blanching, chill, drain, package, and freeze.

Blanching in Steam – Experts recommend that broccoli be steam blanched. Prepared your broccoli. If the stems are thick, split them. Steam broccoli for five minutes, chill in ice-cold water, drain, package and freeze.

Honoring our Ancestors – What is in Your Harvest Basket?

Traditionally October and November are months during which we celebrate Thanksgiving

Continued on page 30.

in Canada and the USA. We count our blessings and give thanks for the bountiful harvest, share our joy of growing, and give away our extra harvest to relatives, friends, and neighbours. Each and every one of us commemorates our ancestors' arrival to Canada on this 125th Anniversary, when we invest time, energy and effort to continue the tradition of producing and putting our harvest away every season. Let us remember our ancestors and all of their hard work, great courage, and dedication as they toiled to work the land and make their contribution to Canada. May their Memory Be Forever Eternal! Вічная Пам'ять!

Vivian Skakun

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i. "Brenza" is a cheese made using rennet tablets and milk. This cheese is common to ancestors from Bukovyna and the Carpathian Mountain Region.

ii. "Ukrainian Heritage Village in Alberta: Built to Resemble Pioneer Settlement and Traditional Gardens," *Alberta Gardener*, https://www.localgardener.net/pages.php?lang=en&page=articles&action=view&vid=289, accessed August 20, 2016.

iii. Jim Nau, *Ball Culture Guide: The Encyclopedia of Seed Germination* (Batavia, Illinois: Ball Publishing, 1993), pp.120, 124.

iv. Faye Barrett and Eleanor MacDonald, *Summer Savory Cookbook* (Charlottetown, Prince Edward Island: Vesey's Seeds Ltd., 2005), http://www.veseys.com/ca/en/recipes/broccolirecipes, accessed August 23, 2016.

v. Janet Greene, Ruth Hertzberg & Beatrice Vaughan, *Putting Food By* (Toronto, Ontario: Penguin Books Canada Ltd 1991) pp 212-224.

Part 2

Report to the National Board of the Ukrainian Women's Association of Canada

on the

123rd AGM of the National Council of Women of Canada (NCWC)

9-12 June 2016, Saskatoon SK

The Prince Albert Grand Council represents 39 thousand First Nations residents on reserves around Prince Albert. Shirley Henderson, Chair of the Women's Commission, spoke briefly on some of the needs on those reserves and of the urgency of working on issues together and not in isolation. She concluded by saying, "Most important of all, we need to stop talking about all the problems and start talking about solutions, both among ourselves and then with outside help."

Ken Hunter, a retired police officer, has developed a model for professionals working with at-risk youth and their families. The Saskatchewan government has given this model the unwieldy title of Community Mobilization for Collaborative Risk-driven Intervention. The professional participants call it "the Hub."

Mr. Hunter noted that 75% of the calls to police do not involve criminal activity but social misbehaviour. He said we don't need more police; we need social professionals to work together and share information to help families in crisis to get through that crisis and strengthen the family.

He showed a film to illustrate: neighbours have been calling police about loud arguments and intoxication at a house; the teen living there with a good school attendance record and high grades has developed sporadic attendance. So, at a Hub session, professionals from addiction treatment, police, social services and the school decide to go to the home, discuss the problem with all three persons in a non-confrontational way. They find that the family has suffered the loss of the father's job and the death of the father/grandfather who had lived with them for years – both in the space of a month. The father is very frustrated at not being able to find work. He and his wife started drinking more heavily than in the past and their mid-teen son started missing school to help them with their hangovers.

The intervention results in grief therapy for the family, help with finding a job for the father, Alcoholics Anonymous meetings for both parents, plus tutoring to help the son catch up with his school work.

The sharing of information is the KEY to the Hub operating well. This program gets professionals together to work on solutions for a family in crisis. This is vital, because most people in crisis have no idea how to access needed services. To make our social service agencies operate as they should, we have to change the way they do their daily work – to sharing information and collaborating on solutions for the families in crisis. Wherever the Hub model has been used, it increases access to services, enhances client relations, increases interagency communication and improves the efficiency of services delivery. Calls to police for service drop significantly.

Saturday concluded with an eye-opening presentation by Dr. Ivar Mendes, neurosurgeon and head of the Remote Medicine Centre of the University of Saskatchewan Hospital. He spoke on developments in treating diseases of the brain with stem cell transplants and deep brain stimulation and in diagnosing and treating patients at great distances with his "Doctor in a Box."

A stem cell is a cell that can become any type of cell in the body: brain, muscle, etc. An MRI scan is sent to a computer program which performs the virtual surgery on the computer and then sends that protocol to the technical computer which enables the surgeon to precisely place the cells in the patient's brain. This has been used on a patient with Parkinson's disease, turning trembling limbs and small, weak steps into strong limbs and strong strides. Dr. Mendes has received funding to do 60 of these procedures this year.

Deep brain stimulation (DBS) begins with implanting a tiny computer cell in the brain. The computer cell is connected to a tiny cable leading to a recharging cell in the chest. This tiny cell stimulates an area of the brain which is inactive or underactive and which results in a loss of muscle control and other physical problems. The DBS causes the affected body part to function properly. In one patient, a pea-sized bunch

Continued on page 32.

of brain cells were malfunctioning, causing dystonia in a teen girl. With disorganized brain signals, her muscles were contracting constantly and uncontrollably. DBS enabled her to gain control of her muscles and have a normal life.

Canada is the second-largest country on earth but its 33 million people are spread very thinly the farther you get from the American border. People in remote regions often have significant problems accessing adequate health care. The government of Saskatchewan spends $53 million per year on transporting patients from remote regions to hospitals in Saskatoon and Regina and the outcomes for these patients tend to be very poor.

Doctor in a Box (DIB), developed by Dr. Mendes, solves many of the problems of delivery of health care to remote regions. DIB is a computer and screen with a camera and microphone and some medical tools attached, all contained in a sturdy box halfway between the size of a toaster and a microwave oven. The doctor can see the patient and the patient can see the doctor – interacting as if they were in the same room. If a person is injured at a remote worksite, his non-medical co-workers can use DIB to let a doctor evaluate, diagnose and treat the problem remotely or call for transport. A nurse at a remote settlement can use it in the same way, receiving practical training at the same time to enable her to take care of similar problems on her own.

The DIB has been mounted on a wheeled base, creating a robot that can go by itself to a patient's room in a remote clinical facility to enable specialists to diagnose and treat conditions that formerly would have required transport at $10 thousand per trip. The first robot was placed in the clinic at Nain, Labrador and became an invaluable member of the staff. The use of the DIB and robots literally has redefined the golden hour of treatment.

Dr. Hall of the Pediatric ICU at the University of Saskatchewan uses DIB to work with local nurses at remote locations to examine patients, such as a very young woman who has a potentially-dangerous pregnancy. Having the nurse perform a simple procedure such as pressing against the skin, releasing and timing the interval until the skin is pink again can show the oxygen level in the blood – a simple test to gain valuable information for evaluation and diagnosis. The LaLoche shooting victims were treated in Saskatoon and followed up in their community with DIB. It would be very cost-effective and patient-effective to put these DIBs and robots in every remote community across Canada. They cost only $80 thousand each, and that would be recovered by eight medical flights not needed and not taken. Dr. Mendes is asking technicians about the possibility of using these in places where there is no electricity by using cell phone technology to provide care – perhaps in remote mountainous communities.

New technologies such as robotic ultrasound and Google glass are promising. Robotic ultrasound can help doctors examine patients from far away and can be used alone or incorporated into a DIB or robot. A nurse wearing a Google glass with an earphone can enable a doctor to see the patient she is seeing and to tell the nurse how to assist him in his examination. The doctor can then evaluate, diagnose, prescribe or order transport. Dr. Mendes concluded by saying that we spend a great deal of money on patient care, but these new technologies will help us do it more efficiently and more effectively.

I believe that this AGM was informative and educational, and I hope that this report conveys to the reader a good deal of the information I received as your delegate.

Respectfully submitted by Carla Kozak
14 June 2016

КВІТИ НЕЗАБУТНІМ

In Memoriam

Упокоїлася Віра Єринюк

April 24, 1926 – August 8, 2016

Віра Єринюк померла 8-го серпня, 2016-го року в "St. Michael's Extended Care Centre", в Едмонтоні, Альберті. Вона мала 90 років.

Vira Jereniuk was born April 24, 1926, in the village of Borynnia in western Ukraine. The Second World War interrupted her childhood and, while in her teens, Vira was sent to a farm in Germany to work. She was quite fortunate, as the farmer and his wife did not have children of their own and they treated Vira like a daughter.

When the war ended, Vira was sent to a displacement camp in Munsterlager, Germany. It was here that she met Otto Jereniuk. On August 9, 1946, they were married in the camp. It was October of 1948 when they emigrated to Canada.

Їхня подорож кораблем була дуже непростою, оскільки Отто занедужав, а Віра в той час була вагітною. Вони успішно добрались до Монреалю і мешкали в рядних будинках, як і більшість тамтешньої української спільноти. Згодом вони приєднались до парафії української православної церкви святої Софії.

In December of 1948, Bohdan was born. Vira, a young mother, would carry Bohdan as she went from house to house cleaning to supplement their income. In May of 1950, their daughter Genia was born. Otto and Vira continued their life in Montreal until 1953.

They then moved to Edmonton and stayed with Otto's brother, Eugene and his wife, Katherine. Otto had an eleven-month job in Calgary, but then moved back to Edmonton, to Vira's great relief.

During their time in Edmonton, they shared a home with Eugene and Katherine in the Riverdale community. Vira and Katherine became very close. In 1956, Victor was born. To make ends meet, Vira took a job at Ciro's restaurant, working night shifts. Vira worked hard to ensure that her three children were well fed and dressed. In 1962, God granted them a fourth child, Lesia. Shortly after her birth, the Jereniuk family moved to their house the Woodcroft neighbourhood.

Віра ціле життя працювала і в її арсеналі місць праці такі заклади як "Petroleum Club, Edmonton Inn, Woodward's" і "Knights of Columbus". Вона завжди віддано ставилась до всього, за що б не бралась. Отто був активним суспільним і церковним діячем. Віра, в свою чергу, була його незмінною опорою і підтримкою.

Віра також тривалий час була членкою Союзу Українок Канади, що діяла при Катедрі святого Івана. Вона віддано пекла торти на щорічні ярмарки/базарі, зокрема

медівники. В морозильнику, Віра завжди мала кілька медівників, на випадок, якби їй треба було когось почастувати чи просто поділитись. Коли тільки була змога, вона віддавала свій час на суспільній кухні та регулярно ходила до церкви. Для неї важливо було долучати до церкви також всіх своїх дітей, і вона всіляко підтримувала їх у всіх їхніх діяльностях.

Vira was proud of her children. She did not have opportunities for an education and worked extra jobs to ensure that her children did. Vira embraced becoming a Baba. She felt her purpose in life was to care for others and now she had grandchildren to care for. All the grandchildren loved being with Baba. Why? Well, it could be the endless Kit Kats, the delicious holubtsi, the Italian buns with butter, egg drop soup or the homemade fried chicken.

Віра була неймовірною господинею. Коли б ви не прийшли додому Єренюків, тут завжди було смачно наготовано. Їхній холодильник, здавалось, завжди був готовий до прийому гостей. Віра завжди радо вітала усіх і кожного, і ніхто НІКОЛИ не йшов звідти голодним.

Вона любила товариство і для неї великою приємністю було вітати вдома друзів її дітей. До кожного, хто не прийшов би сюди, Віра ставилась як до рідного. Метою її життя було дбати про інших.

In October, 2000, her love of 54 years, Otto, passed away. Vira's life changed. Her loneliness due to his passing led to depression. Even with family support, Vira needed to live with someone in a safe setting. She moved to Millennium Pavilion at St. Michael's. This did not replace Otto, but did provide companionship. As her health declined and she needed more care, Vira became a resident of the second floor at St. Michael's Extended Care Centre.

Her caring behavior towards others kicked in again. She looked after her roommates, treating them like sisters and cared for them deeply. Slowly, Vira's own health took a decline and the once" caregiver" now needed more care.

Vira waited until she had seen all her children and most of her grandchildren before passing away on August 8. She will be fondly remembered by her children: Bohdan (Halyna) Jereniuk, Genia (Ron) Leskiw, Victor (Cheryl) Jereniuk, Lesia (Orest) Pohoreski; ten grandchildren, Taras (Susan), Paul (Marsha) David, Andriy, Lynna, Larissa, Victoria, Katrusia, Thomas and Christina; great-grandchildren, Adam, Justine, Ksenya and Tanissa; also nieces and nephews in Canada, United States and Ukraine.

The prayer service took place at St. John's Ukrainian Orthodox Cathedral in Edmonton with Right Reverend Father Stephen Semotiuk officiating. A special thank you to the many friends that joined the cathedral choir in the singing. Father Cornell also attended and passed on condolences from Metropolitan Yuriy, which the family most appreciated. Following the funeral the next morning, Vira was laid to rest at St. Michael's Cemetery. Granddaughters, Larissa and Katrusia, sang "Mamyna Kossa" (Mother's Braid), as she was laid to rest. The family thanks everyone for their prayers and support. How beautiful that Vira was with Otto for their 70th wedding anniversary August 9! May her memory be eternal. We love you Mama.

Вічна їй пам'ять!

Lesia Pohoreski, Daughter
(on behalf of the Jereniuk Family)

Helen Scherbluk

Helen Scherbluk has passed away at the age of 88 years. She was the beloved wife of the late Alexander Scherbluk and loving mother to Tom (Tara) and Jason (Paula). She will be greatly missed by her grandchildren Darian, Alexander, Kalyna, Yousuf, Patrick and Aria. She is survived by her sister, Sylvia. Helen was an active member of Sophia Rusova UWAC, the Ukrainian Community and served on executives and various committees. She was a recipient of organizational and community awards. Her profound kindness, a genuine sense of humour and a cheerful disposition will forever endure in our memories. Her funeral was held at St. Demetrius Ukrainian Orthodox Church on Friday, July 29 with interment at St. Volodymyr Cemetery. Вічна їй пам'ять!

J. William Strus,
President SUS Foundation of Canada

CONGRATULATIONS

National Youth Organizer Chosen!

At the last CYC Conference in Calgary in August, 2015, the SUS Foundation of Canada proposed the hiring of an individual to rejuvenate and redevelop Ukrainian Orthodox youth organizations. A National Youth Organizer would provide support to existing branches of CYMK, help new chapters organize and would reach out to individuals to create a feeling of community within the context of the USRL. The resolution was quickly approved!

The Ukrainian Self-reliance League of Canada has chosen Christina Kowalenko as the new organizer. Congratulations, Christina, and best of luck with this worthy and difficult project!

Editor's Note: Christina will be introduced to our readers in depth in the next issue of Promin.

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ARTIST IN THE SPOTLIGHT

Ilya Senchuk, Winemaker

How does a prairie boy from Winnipeg become a respected Canadian winemaker? With passion, hard work, perseverance, artistry and a lot of support from family and friends!

Leaning Post Wines is a boutique winery that produces world class, terroir-driven wines from unique plots of land across Niagara. Housed in a restored 1850's barn, Leaning Post epitomizes small-scale, artisanal winemaking that focuses on Riesling, Chardonnay, Pinot Noir and Syrah that highlight the best that Niagara produces.

It began as a virtual winery in 2009, specializing in single lot Pinot Noir. This summer, Ilya Senchuk and his wife, Nadia, have produced their own pinot and chardonnay grapes on six acres of their eleven-acre property on the Niagara Peninsula between Hamilton and Grimsby, Ontario.

Ask Ilya Senchuk about his wine, and his boyish face lights up like a youngster asked about his favourite toy. His youthful charm belies the years of experience he has gained in the wine industry. He attended Brock University in 1999 and after that, he spent years working at winemaking—first, in New Zealand, and then, on the Niagara Peninsula with Daniel Lenko and later at "Foreign Affairs Winery".

Nadia, with a background in banking, joined Ilya on the Niagara Peninsula in 2003 and she, too, is a graduate of Brock University with a Masters in Business from the Goodman School of Business.

In addition to being entrepreneurs, Ilya and Nadia are parenting two little boys—Yuri, 6, and Ruslan, 3.

Although it almost didn't happen, the Senchuks found a suitable property in the Niagara region in 2011 and transformed its old barn into a modern wine-tasting bar and storage facility. The couple liked the area, although it had been an underappreciated part of Niagara with an interesting cooler climate, close to Lake Ontario and the escarpment.

Their wines were initially sold only in local restaurants, but they have been very successful at the Grimsby Farmers' Market and, more recently, at the winery itself, which has been open since May, 2015. Leaning Post wines can also be ordered online at http://leaningpostwines.com/.

In 2015, the winery produced 1,300 cases across six or seven wines. Ilya believes in reasonably priced quality wines, not just expensive ones. In future, he hopes to produce as many as 1,800 to 2,000 cases per year.

The winery's name is well chosen. Every row of grapevines is supported by wire threaded from post to post. The initial post must eventually lean with the weight of the developing grapes. Nadia says that the Leaning Post represents all the support their project has had from family and friends. Here's to Leaning Post Wines!

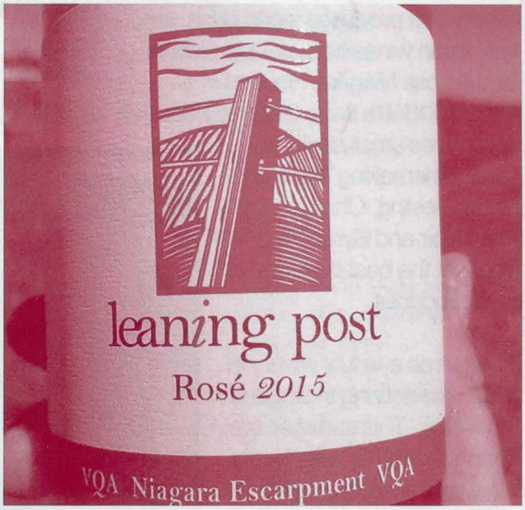
На здоров'я!

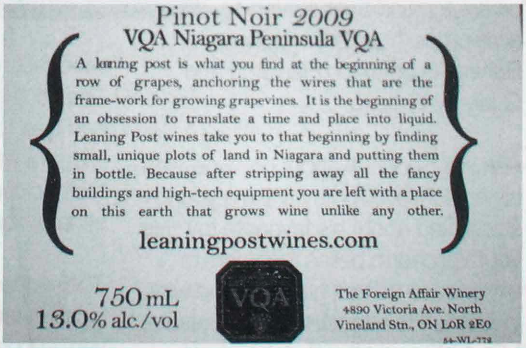
References:

1. http://leaningpostwines.com
2. http://winecountryontario.ca
3. www.facebook.com/leaningpostwines
4. www.facebook.com/Leaning Post Wines
5. St. Catharines Standard, May 19, 2015

Editor's Note: Both Ilya and Nadia are former CYMKivtsi. Vera Senchuk, the renown iconographer, is Ilya's Mother. Volodymyr Senchuk, Ilya's Dad, is a respected member of the USRL of Canada.

Researched and compiled by Leona Bridges




Pinot Noir *2009*
VQA Niagara Peninsula VQA

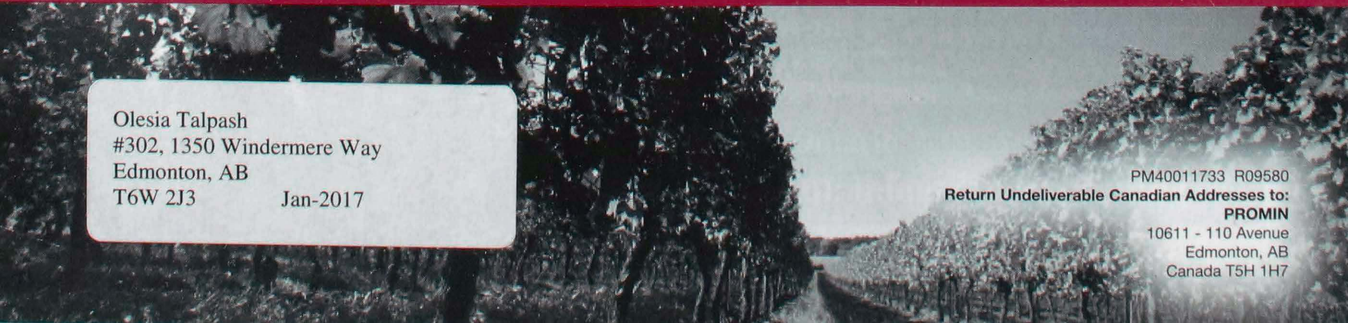
A leaning post is what you find at the beginning of a row of grapes, anchoring the wires that are the frame-work for growing grapevines. It is the beginning of an obsession to translate a time and place into liquid. Leaning Post wines take you to that beginning by finding small, unique plots of land in Niagara and putting them in bottle. Because after stripping away all the fancy buildings and high-tech equipment you are left with a place on this earth that grows wine unlike any other.

leaningpostwines.com

750 mL
13.0% alc./vol

VQA

The Foreign Affair Winery
4890 Victoria Ave. North
Vineland Stn., ON L0R 2E0



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T6W 2J3 Jan-2017

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